

THE SHIAH RELIGION

“Fear Allah, establish Salaat and do not become among the mushrikeen — among those who split up their Deen and who became shiaa’. (Qur’aan)

That those who have split the Deen, viz. the SHIAH consist of seventy eight sects.

“Verily, those who have split up their Deem and became shiaa’, you (O Muhammad!) are not among them in anything ...”
(Qur’aan)

SHIAH FABRICATIONS

Shah Abdul Aziz Muhaddith Dehlwi (rahmatullah alayh) said: “Among them (the Shiah) some frauds have compiled books and attributed these to Imaam Saadiq (rahmatullah alayh) and Imaam Baaqir (rahmatullah alayh) whereas history testifies that they did not write any books.”

From its very inception Shi'ism manifested itself in a variety of forms. From time to time it revealed its presence under multifarious guises. This peculiarity of Shi'ism will be understandable when it is known that Shi'ism is not a revealed Deen. On the contrary it was (and still is primarily) a political religion or concept which had to be given religious hues for attracting adherents to its cause. Shi'ism is in fact a fraudulent religious concept having no roots in the Qur'aan and the Sunnah.

The meaning of Shiah

The word **shiah** refers to the followers and supporters of a person. A supporter or a helper is termed shiah. This is the literal meaning of the word. During the first era of Islam, this word was used only in its literal meaning. It had no religious connotation. The religion of Shi'ism had no existence in the initial period of Islam. Similarly, the term was used for political groupings and

antagonistic parties. The word gained prominence during the conflict between Hadhrat Ali (radhiyallahu anhu) and Hadhrat Muaawiyah (radhiyallahu anhu) after the shahaadat (martyrdom) of Hadhrat Uthmaan (radhiyallahu anhu). Thus, the supporters of Hadhrat Ali (radhiyallahu anhu) were referred to as the Shiah of Ali.

They regarded Hadhrat Ali (radhiyallahu anhu) to be the fourth righteous Khalifah with a greater right than Hadhrat Muaawiyah (radhiyallahu anhu). On the other hand, the supporters of Hadhrat Muaawiyah (radhiyallahu anhu) were known as the Shiah of Muaawiyah (radhiyallahu anhu). They regarded Hadhrat Muaawiyah (radhiyallahu anhu) to be on the haqq in his demand for the apprehension of the murderers of Hadhrat Uthmaan (radhiyallahu anhu). It was Hadhrat Muaawiyah's contention that the murderers had taken refuge in the army of Hadhrat Ali (radhiyallahu anhu).

Both groups of supporters, viz. the group supporting Hadhrat Ali (radhiyallahu anhu) and the group supporting Hadhrat Muaawiyah (radhiyallahu anhu), were known as Shiah--the Shiah of Ali and the Shiah of Muaawiyah. Thus, in the initial period the term was totally devoid of any religious connotation. It merely signified political grouping. There prevailed no Deeni difference of opinion in regard to belief between the two shiahs (groups). Their beliefs and practices were exactly the same.

Acknowledging this fact, the well-known Shiah writer, Muhsin Ameen narrating from Kitaabuz Zeeanat of Sajastaani states:

"After the killing of Uthmaan and the rise of Muaawiyah and his supporters his (Muaawiyah's) supporters became known as Uthmaaniyah; Ali's supporters became known as Alawiyyah while the term shiah continued to apply to them all (both groups of supporters). And, this remained so until during the time of the kings of Bani Umayyah."

(A'yaanush Shiah, Vol.1)

Similarly, Taajuddin bin Humzah Al-Husaini who was among the leading Shiah authorities of Halb, says:

"The members of a community who have a common purpose, sharing in the same views are shiah. The shiah of a man are his followers and helpers." (A'yaanush Shiah)

In An-Nihaayah of Ibnul Atheer it is said that shiah is a group of people. The term, shiah applies to singular as well plural. The same word will be used even if the supporters are females. Later this word attained a new significance and it became a designation for everyone who considered himself to be a supporter of Hadhrat Ali (radhiallahu anhu) and the Ahl-e-Bait (the Family of Rasulullah (sallallahu alayhi wasallam)).

Baseless claims of the Shiah

Shiahs are at pains to convey that the word shiah was used in its present meaning by Rasulullah (sallallahu alayhi wasallam). Extravagant claims of Rasulullah (sallallahu alayhi wasallam) calling towards Shi'ism from the very first day of his mission of Risaalat have been made by Shiahs. However, there does not exist a vestige of proof for these utterly baseless claims. Qur'aan and Hadith literature refute the claim made by Shiahs that the term shiah was used in a religious sense in the early period of Islam. Let us now see the Qur'aanic meaning for this term.

In Surah Maryam, aayat 69, the Qur'aan states: *"Then We shall separate from every shiah (group among the kuffaar), those who among them are the most rebellious against Rahmaan (Allah)."*

In this aayat the term **shiah** refers to the groups of kuffaar.

Aayat 15 of Surah Al-Qasas states: *"Then he (Musaa) found two men fighting. One was of his **shiah** and one was his enemy."*

In this verse the word shiah means group. The one man belonged to Bani Israaeel.

In aayat 65 of Surah Al-Anaam, the Qur'aan states: *".....or He (Allah has the power) to split you into **shiah** (groups) and cause some of you to taste the war of others..."* Again the word shiah here is used for groups. Similarly, in several other places the Qur'aan Majeed uses the term **shiah** solely in its literal context,

meaning **group** or **partisan**. However, the following aayat could be aptly applied to the followers of the Shiah religion although the Qur'aan does not use the term in that context:

"Verily, those who have split up their Deen and have become SHIAH, you (O Muhammad!) are not among them in anything..."

The differences between Hadhrat Ali (radhiallahu anhu) and Hadhrat Muaawiyah (radhiallahu anhu), which led to the heart-rending conflict in the ranks of the Sahaabah were not religious issues. The dispute was of a political nature and centered around the murder of Ameerul Mu'mineen Hadhrat Uthmaan (radhiallahu anhu). Thus, the two groups--the shiah of Ali and the shiah of Muaawiyah--were united in Belief (Imaan) and Islamic practice. The supporters of Hadhrat Ali (radhiallahu anhu) did not subscribe to a brand of islam which differed from the Islam followed by Hadhrat Muaawiyah (radhiallahu anhu) and his supporters. In the initial stage there was absolutely no religious difference between the two opposing groups. It should, therefore, be quite clear that the present Shiah religion did not exist during the age of the Nabi. Hadhrat Ali (radhiallahu anhu) did not propagate the Shiah religion which the Shiahs of today adhere to. His Islam and Muaawiyah's Islam were one and the same Deen. The historical facts of Islam refute the Shiah claim that the Islam of Hadhrat Ali differed from the Islam of Abu Bakr, Umar, Uthmaan and Muaawiyah (radhiallahu anhum).

The origin of the Shiah religion

During the reign of the first three Khulafa (Hadhrat Abu Bakr, Umar and Uthmaan) the lands of the kuffaar--Yahood, Nasaara and Majoos--fell in rapid succession in the wake of the Islamic advance and were annexed to the Empire of Islam. The kuffaar were vanquished and demoralised. The once mighty empires of the kuffaar were humbled at the feet of Islam's Might. While they were left with no option but to submit to Islamic domination, the fire of hatred remained smouldering in the hearts of many of these

subjugated kuffaar. However, in view of the divine aid which accompanied the early Muslims, the only course open to the kuffaar was silent submission.

During this period of Islamic ascendancy, Some of these kuffaar donned their kufr the garb of *nifaaq* (hypocrisy). During the khilaafat of Hadhrat Uthmaan (radhiallahu anhu) numerous such kuffaar came forward and proclaimed their 'imaan' verbally. They recited the Kalimah and entered the fold of Islam. On having achieved acceptance in the ranks of the Muslimeen, these munaafiqeen (hypocrites) initiated their wicked plots to undermine Islam and the Muslims. By stealth, intrigue and conspiracy they spread their mischief.

As the era of the Third Khilaafat was drawing to a closure, a group of Egyptian anarchists raised the standard of rebellion against Ameerul Mu'mineen Uthmaan (radhiallahu anhu). This group was in the forefront of spreading the fire of rebellion. The members of this rebellious party who were scattered in areas such as Kufa and the surrounding areas of Iraq, seized the opportunity and assembled in Madinah. The opportunity had now arisen for giving practical expression to conspiracies which had been planned over the years, but which had thus far lay hidden below the surface. The plots now started to unfurl publicly. In consequence of these plots of the munaafiqeen, Hadhrat Uthmaan (radhiallahu anhu) was martyred and the last of the four Khulafa-e-Raashideen, Hadhrat Ali (radhiallahu anhu) came to power.

This group of munaafiqeen, presenting themselves as the sincere lovers and supporters of Hadhrat Ali (radhiallahu anhu) proclaimed themselves to be the Shiaan-e-Ali (the supporters of Ali). The chief conspirator in this group was Abdullah Bin Sabaa' Yamani San'aani who was in fact a Jew. Prior to his embracing of Islam he was an open enemy of Islam.

Abdullah bin Sabaa', the conspirator

The chief of this group of munaafiqeen, Abdullah bin Sabaa' was an expert schemer and conspirator. A master in the strategies of

warefare, he was a unique anarchist and an igniter of mischief. When he discerned that the hue and cry and the fitnah which ensued in the wake of Hadhrat Uthmaan's murder were extinguished and normality was returning to the ranks of the Ummah, Ibn Sabaa' employed the deceit of Jewish politics to fan the flames of strife and disunity among the Muslimeen. He altered the strategy of his conspiracy.' Instead of group-activity in public, he diverted his attention to individuals. He quickly initiated his program to lure every evil conspirator and anarchist into his camp and in proportion to the potential of every anarchist, he extracted service for the fulfilment of his pernicious plots to undermine the Islamic Empire and the Ummah.

The Ahl-e-Bait

The very first snare laid by Ibn Sabaa' was his profession of love for the Family of the Nabi (sallallahu alayhi wasallam). This plot was initiated to capture the hearts of Muslims since he knew that every Muslim's heart is enslaved to Rasulullah (sallallahu alayhi wasallam). He exhorted Muslims to be firm in their love for the Ahl-e-Bait. He propagated devotion and service to the true Khalifah and dissociation from the opponents of the Khalifah. This devious policy was bound to succeed since all Muslims cherished these goals. None opposed him in this policy. In this way, Abdullah bin Sabaa' gained the confidence of the Muslims. He came to be regarded a great sympathizer of the Muslims.

Once his position was entrenched in the community of Muslims, he began to propagate that after Rasulullah (sallallahu alayhi wasallam), Hadhrat Ali (radhiyallahu anhu) was the best, noblest and the closest to the Nabi (sallallahu alayhi wasallam). Hadhrat Ali (radhiyallahu anhu) was the Wasi (appointed successor) and son-in-law of Rasulullah (sallallahu alayhi wasallam). He gave prominence to such ahaadith which mention the excellence and virtues of Hadhrat Ali (radhiyallahu anhu). He further fabricated narrations in praise of Hadhrat Ali (radhiyallahu anhu). When he discerned that the superiority of Hadhrat Ali (radhiyallahu anhu)

had become entrenched in the minds of his disciples, he informed them of the supposed secret that Hadhrat Ali (radhiyallahu anhu) was the successor and the true Khalifah appointed directly by Rasulullah (sallallahu alayhi wasallam).

Initially he preached this belief to only a few of his trustworthy close associates. He claimed that the Khilaafat of Hadhrat Ali (radhiyallahu anhu) is stated in the following aayat of the Qur'aan Shareef: *"Verily, your friend is Allah and His Rasool."*

But, the Sahaabah, according to Ibn Sabaa' rejected the order of Rasulullah (sallallahu alayhi wasallam) For the sake of political power, they plotted against Hadhrat Ali (radhiyallahu anhu) and in this way did they destroy the wasiyyat (directive appointing Hadhrat Ali) of the Rasool and reneged from the obedience of Allah Ta'ala. They usurped the right of Hadhrat Ali (radhiyallahu anhu) and worldly greed drove them to renounce the Deen. These were the despicable and slanderous propaganda of Ibn Sabaa'.

The disciples of Ibn Sabaa' were sworn to secrecy. He directed them never to reveal the source of their information when people disputed with them in these matters. He deceived his disciples into believing that he was a man concerned with only the propagation of the truth; that he was not after name and fame; that his aim was only to establish a truth which had been concealed, hence he had no wish for his identity to be revealed. As a result of his stealthy spreading of these baseless beliefs, considerable discussion and criticism of the three Khulafa were initiated in the ranks of Hadhrat Ali's army. Argument and debate became intense.

This evil situation constrained Hadhrat Ali (radhiyallahu anhu) to criticize these persons from the mimbar. He professed his dissociation from the false beliefs which were circulating in his army. He admonished the people and threatened them with severe punishment if found spreading false beliefs.

Ibn Sabaa', sitting on the sideline, gleefully appraised the situation and was satisfied that he had already succeeded in sowing the seeds of strife and anarchy in the Muslim community. His next move was to select from his disciples an elite group. The members

of this select group were sworn to secrecy and he expounded to them a secret which was a greater 'mystery' than the 'mystery' which he had earlier revealed to them. He argued that supernatural acts were being manifested at the hands of Hadhrat Ali (radhiyallahu anhu); that he was a performer of miracles; that he possessed the power of transforming beings; that he obtained information from the unseen realms; that he was able to give life to the dead; etc. These were the characteristics of divinity, said Ibn Sabaa'. God had manifested itself in human form. Thus, said Ibn Sabaa':

"Know, that verily, Ali--he is god and there is no object worthy of worship other than him (Ali)."

This belief was stealthily propagated among the unwary people. Ultimately this evil belief reached the ears of even Hadhrat Ali (radhiyallahu anhu) who apprehended both the teacher (Ibn Sabaa') and his disciples. He ordered them to repent. If they refrained from Taubah, Hadhrat Ali (radhiyallahu anhu) warned that he would order them all to be burnt in a fire. Thus, everyone made taubah. Ibn Sabaa' was exiled to Madaain. Even there he was involved with his conspiracies, spreading evil and pernicious beliefs. He despatched some of his very close associates to Aazarbaijaan and Iraq to spread the mischief of his plots. Meanwhile, Hadhrat Ali (radhiyallahu anhu), on account of intense involvement with the affairs of the Khilaafat and the grave developments emanating from Shaam was unable to direct his attention to Ibn Sabaa' and his followers. As a result of this freedom, Ibn Sabaa' succeeded to disseminate his views and pernicious beliefs among the people.

Hadhrat Ali's army

With regard to the evil machinations of Ibn Sabaa', the army of Hadhrat Ali (radhiyallahu anhu) consisted of four groups:

First group: This group consisted of the sincere companions and devotees of Hadhrat Ali (radhiyallahu anhu). Despite the political differences prevailing they honoured and revered the senior Sahaabah and the Azwaaj-e-Mutahharaat (the Holy Wives of Nabi-

-sallallahu alayhi wasallam). Their hearts were devoid of any malice and they sincerely followed in the footsteps of Hadhrat Ali (radhiyallahu anhu). This sincere group is known as *Shiaa-e-Ulaa* (the first supporters of Ali) or *Shiaan-e-Mukhliseen* (the sincere supporters). This group was not entrapped in the snare of Shaitaan. Hadhrat Ali (radhiyallahu anhu) praised this group in his sermons.

Second group: The members of this group gave preference to Hadhrat Ali (radhiyallahu anhu) over and above all the other Sahaabah. They regarded Hadhrat Ali (radhiyallahu anhu) to be the most superior Sahaabi. These were the lowest ranking students who had accepted only a small part of his teachings. However, Hadhrat Ali (radhiyallahu anhu) admonishing and warning them said: "If I hear from anyone of you giving me superiority over Shaikhain (Hadhrat Abu Bakr and Hadhrat Umar--radhiyallahu anhum), I shall whip him."

Third group: This group is the *Tabarraai Shiah* also known as *Shiah Sabeeah*. The members of this group believed that the Sahaabah were oppressors, usurpers, in fact, kaafir and munaafiq. They constituted the middle class among the disciples of Ibn Sabaa', the shaitaan in human form. The dispute between Ummul Mu'mineen Hadhrat Aishah, Hadhrat Talha, Hadhrat; Zubair (on the one side) and Hadhrat Ali (radhiyallahu anhu)--on the other side- facilitated the religion of this group. In fact, they derived impetus for their movement from this dispute.

Since the dispute between the contending parties was the result of the martyrdom of the third Khalifah, Hadhrat Uthmaan (radhiyallahu anhu), the members of this third group made it their pursuit to criticize and slander Hadhrat Uthmaan (radhiyallahu anhu). Furthermore, since the establishers of the Khilaafat of Hadhrat Uthmaan (radhiyallahu anhu) were Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Abdur Rahman Bin Auf (radhiyallahu anhum), the latter having been the third founder on account of his affinity with Uthmaan (radhiyallahu anhu), these illustrious Sahaabah became the natural targets of vilification for the evil

members of this third group lurking in the army of Hadhrat Ali (radhiyallahu anhu).

Whenever information of the pernicious clandestine activities of this group would reach the ears of Hadhrat Ali (radhiyallahu anhu), he would, in his sermons, publicly denounce and warn them while proclaiming his dissociation from them.

Fourth group: This group consisted of the extremists (*Ghaali Shiah*). They were the closest disciples of Ibn Sabaa'. They were his confidants and confederates. This group was tricked by Ibn Sabaa' to subscribe to the doctrine of the divinity of Hadhrat Ali (radhiyallahu anhu).

It will be apt to mention at this juncture that the theme of Hadhrat Ali's divinity permeates all sects of Shi'ism even though every one of these sects does not overtly proclaim the divinity of Hadhrat Ali (radhiyallahu anhu). Consider the following statement of Khomeini, reported in the Tehran Times:

"Then the Imam (Khomeini) once again asking whether Hazrat Ali (AS) is going to be looked on as a Divine personality, or merely a mundane one....." He said that one must put aside all these ways of considering Hazrat Ali (AS) and look on him first as a man 'of God, a Divine personality. The Imam said it was this that stood out "as his greatest characteristic."

In the Shi'i context 'divine personality' has the subtle meaning of god incarnate in man.

The two main deviated groups of Shiah in the initial stage, as explained above, were the Tabarra'i Shiah and the Ghaali. The Tabarra'i Shiah slandered and abused the Sahaabah, believing them to be munaafiqeen and kaafir. The Ghaali Shiah believed in the divinity of Ali (radhiyallahu anhu).

There are several factors which gave ascendancy and impetus to the beliefs of the Tabarra'i sect of Shiahs. These are as follows:

(1) Unfortunately and by accident the Battle of Jamal took place with Hadhrat Aishah, Hadhrat Talhah and Hadhrat Zubair

(radhiyallahu anhum)-- top-ranking Sahaabah. They all had close ties with the first Khalifah, Hadhrat Abu Bakr Siddique (radhiyallahu anhu) and all three were demanding that the murderers of Hadhrat Uthmaan (radhiyallahu anhu) be apprehended and punished. It was therefore for this reason that the Tabarrai Shiah harboured hatred for the both Khulafa. In fact, according to them the chosen path of Shi'ism consisted of only hatred for the Sahaabah. All statements of Hadhrat Ali (radhiyallahu anhu) made in praise of the Khulafa who preceded him were interpreted by the Tabarrai Shiah as the products of political expediency calculated to appease the followers of these illustrious Khulafa. In other words, circumstances constrained Hadhrat Ali (radhiyallahu anhu) to perpetrate such deception which they justified on the basis of political expediency.

Hatred for the first Khalifah led the Tabarrai Shiah to harbour hatred for the second Khalifah, Hadhrat Umar (radhiyallahu anhu) as well. In fact, hatred for the second Khalifah was a necessary corollary of the hatred for the first Khalifah because the Khilaafat (reign) of the second Khalifah was in subservience to the Khilaafat of the first Khalifah. The second Khalifah was appointed by the first Khalifah and the reign and life-style of both Khulafa were identical. Furthermore, during the reign of Hadhrat Abu Bakr (radhiyallahu anhu), his chief advisor and minister was Hadhrat Umar (radhiyallahu anhu).

The hatred and malice which the Tabarrai Shiah harboured for the first two Khulafa was so intense that they were blind to even the reality of Hadhrat Umar's close connection and ties with Hadhrat Ali (radhiyallahu anhu). They deliberately overlooked the facts that Hadhrat Ali's daughter was married to Hadhrat Umar; that they were related; that Hadhrat Umar would seek the advice of Hadhrat Ali in important affairs of the Khilaafat. They attributed these facts to the Shi'i belief of *Taqiyah* (holy hypocrisy) and Hadhrat Ali's weakness.

The vilification of this group of the Shiahs was not confined to these few high-ranking Sahaabah, but was directed to the majority

of the Muhaajireen and Ansaar who had followed Rasulullah (sallallahu alayhi wasallam) so devotedly. They all were made targets for abuse, slander and criticism.

THE KHAWAARIJ

(2) There was constant conflict between Hadhrat Ali, Hadhrat Hasan, Husain and other members of the family (on the one side), and with the Khawaarij (an evil breakaway group--the first sect in Islam). Some of these Khawaarij for political ends degenerated to a very low ebb in their slandering and criticizing of Hadhrat Ali and his family while they went to great lengths in praising the first three Khulafa. The Tabarraai Shiah responded with hatred for Hadhrat Muaawiyah (radhiyallahu anhu), the first three Khulafa and their associates. They left no stone unturned in their process of slander and vituperation.

HADHRAT ALI'S ATTITUDE

(3) Hadhrat Ali (radhiyallahu anhu) would often criticize the evil and the mischief spread by the Khawaarij without mentioning them by name. He would highlight their cruelty, their bid'ah and their hatred for the Ahl-e-Bait. The Tabarraai Shiah propagated that this criticism of Hadhrat Ali (radhiyallahu anhu) was in reality directed against the Azwaaje Mutahharaat (the Holy Wives of Rasulullah--sallallahu alayhi wasallam) and the other Sahaabah. When questioned as to why Hadhrat Ali (radhiyallahu anhu) refrained from mentioning the names of the Sahaabah whom he allegedly criticized, the Tabarraai Shiah always had the stock answer of Taqiyaah. Expediency warranted the employment of Taqiyaah, according to these Shiah.

CONSTANT CHANGES

After the birth of Shi'ism and its splitting into four sects initially, the Shi'i religion underwent constant change. With every political change, this religion acquired new traits and beliefs. Such transformation usually occurred when the Imaams were martyred.

During the reign of Yazid, the anarchists of Iraq, incited by Ziyaad martyred Hadhrat Husain (radhiyallahu anhu). At this juncture a man by the name of Keesaan appeared and claimed that he was appointed to avenge the death of Hadhrat Husain (radhiyallahu anhu). Keesaan was a follower of Hadhrat Hasan (radhiyallahu anhu). After Hadhrat Hasan's demise, he stayed in the company of Muhammad Bin Ali, the son of Hadhrat Ali, who was well-known by the name Muhammad Ibn Hanifah (radhiyallahu anhu). Keesaan exhorted people to join him in the mission to avenge the murder of Hadhrat Husain (radhiyallahu anhu). Thus, some prominent persons among the Shiaan-e-Ula (the sincere supporters of Hadhrat Ali) joined him. Among the prominent persons who joined Keesaan were Sulaimaan Bin Sirr, Khazaai and Rufaa-ah. Some Tabarrai Shiah also joined him. They formed into an army and clashed with Ibn Ziyaad who defeated Keesaan.

MUKHTAAR SAQAFI

After the defeat of Keesaan, the Tabarrai sect appointed Mukhtaar Saqafi as its leader. Mukhtaar was an expert in warfare and politics. In' deception and conspiracy he compared with Ibn Sabaa. Several battles took place between Mukhtaar and Ibn Ziyaad. Finally, Ibn Ziyaad was killed at the hands of Mukhtaar. After this victory, Mukhtaar embraced the religion of Keesaan. In the beginning Keesaan did not subscribe to the Imaamate of Hadhrat Hasan and Hadhrat Husain (radhiyallahu anhuma). According to him, Hadhrat Ali's immediate successor to the Imaamate was Muhammad Ibn Hanifah. Keesaan believed that Hadhrat Hasan (radhiyallahu anhu) lost the right of Imaamate on account of the peace treaty with Hadhrat Muaawiyah (radhiyallahu anhu) and since Hadhrat Husain (radhiyallahu anhu) had supported his elder brother in the treaty, he too lost the entitlement to Imaamate. He thus proclaimed Muhammad Bin Ali (radhiyallahu anhuma) to be the standard-bearer of the Imaamate which is the pivotal doctrine of all Shiah sects. He propagated that Muhammad

Bin Ali (Muhammad Ibn Hanifah) acquired wonderful mystical knowledge and the power of miracles from Hadhrat Ali (radhiyallahu anhu).

Mukhtaar had now tasted the pleasure of power and he turned his gaze towards Iraq. Being the master of deception he was, political expediency quickly constrained him to abandon the beliefs of Keesaan. Since the Iraqis were staunch supporters of Hadhrat Hasan and Husain (radhiyallahu anhum), Mukhtaar was not able to distance himself from their belief. He now propagated that after Hadhrat Husain's shahaadat, the Imaamate was transferred to Muhammad Bin Ali who had appointed him (Mukhtaar) to avenge the killing of Hadhrat Husain and to wage war against the Khawaarij. In support of his claims he produced fraudulent letters supposedly signed by Muhammad Bin Ali (radhiyallahu anhu). Mukhtaar succeeded in this conspiracy and numerous people joined his ranks. He managed to establish his control over a number of Iraqi cities.

MUKHTAAR'S END

The reign of terror and oppression unleashed by Mukhtaar was finally brought to a halt by Hadhrat Mus'ab Bin Zubair (radhiyallahu anhu), the brother of Hadhrat Abdullah Bin Zubair (radhiyallahu anhu). He was also the son-in-law of Hadhrat Husain (radhiyallahu anhu). Hadhrat Mus'ab, in a battle finally killed Mukhtaar

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MUKHTAARIYAH SECT

Mukhtaar had chosen the name Mukhtaariyah for his followers although he had formerly adopted the name, Keesaaniyah after its founder, Keesaan. When the evil beliefs of Mukhtaar became known and criticism and curses showered on him from all sides, his followers renounced the name, Mukhtaariyah and reverted to the earlier name, Keesaaniyah .

In Deeni matters Mukhtaar had exceeded all limits in evil beliefs. Finally, he had even laid claim to Nubuwwat. He had even claimed that Hadhrat Jibraeel (alayhis salaam) would appear to him.

MOURNING OF AASHURA

Mukhtaar was the first one to introduce the custom of mourning and wailing on the Day of Aashura. The aim of his scheme was to incite the people of Kufa against the people of Shaam. In this he kept them mobilized in order to maintain political control. Under guise of being a devoted supporter of Hadhrat Husain (radhiyallahu anhu) he deluded the people. In actual fact, he had no relationship with Hadhrat Husain. What relationship could he have had with Hadhrat Husain when he (Mukhtaar) himself laid claim to Nubuwwat and publicly reviled the Sahaabah?

MORE SCHISMS

After the death of Hadhrat Muhammad Bin Ali (radhiyallahu anhu), the Keesaaniyah religion split up into further schisms. Differences arose among them on the issue of appointing an Imaam.

Upon the death-of Muhammad Bin Ali (radhiyallahu anhu), the Keesaaniyah sect fell into disarray regarding the appointment of an Imaam. Abu Kuraib who was the leader of this sect at the time, declared that Muhammad Bin Ali is Khaatamul A-immah (the Seal of the Imaams) and that he has not died. He propagated that Muhammad Bin Ali (radhiyallahu anhu) went into concealment to escape his enemies and that after a time he will emerge from occultation. The motive underlying this propagation was to entrench his own position of leadership. In view of this belief his followers would not elect another leader.

In opposition to Abu Kuraib another leader by the name, Ishaq claimed that Abu Haashim Bin Muhammad Bin Al Hanifah

(rahmatullah alayh) was the new Imaam. Letters and messengers were dispatched to various quarters propagating this view. He claimed that this new Imaam had appointed him (Ishaaq) as his representative. After the demise of Abu Haashim (rahmatullah alayh) the Ishaaqiyah sect believed that the Imaamate was transferred to his (Abu Haashim's) children. Meanwhile Ibn Harb who was the leader of the Ishaaqiyah sect at the time, claimed the Imaamate for himself.

Another group under the leadership of Abdullah Bin Ja'far, while also a sub-division of the Ishaaqiyah sect, asserted that after the death of Abu Haashim (rahmatullah alayh), the Imaam was Abdullah Bin Muaawiyah Bin Abdullah Bin Ja'far. A great majority of the Shiahs of Kufa followed him.

A group in the Keesaaniyah propagated that after the demise of Abu Haashim (rahmatullah alayh), the Imaamate was transferred from the Children of Abu Taalib to the Children of Abbaas (radhiyallahu anhu). They, therefore, proclaimed as their Imaam, Ali Bin Abdullah Bin Abbaas. After him they continued with the belief of the Imaamate being in his family. This continued until the time of Mansur Daranqi Abbaasi when this line of Imaamate withered away.

DISSOCIATION

These holy personages who were publicised and proclaimed as the Imaams by the Shiahs, very clearly and emphatically announced their dissociation from these wild, weird and baseless beliefs. But, the shameless Shiahs for the realization of their political ends explained such dissociation on the basis of their concocted belief of Taqiyah and fear of enemies. It was during this age--the reign of the Marwaanis--that the doctrine of Taqiyah (holy hypocrisy) was formulated to explain to their followers the public pronouncements of dissociation and rejection made by the persons who had been proclaimed as Imaams.

SHIAH SCHISMS

During this age, the Shiah religion consisted of two sects: Keesaaniyah and Mukhtaariyah. These were the two main branches which split up into sub-divisions. The Ghaali and the Tafdheeli groups were small minorities which were held in contempt by the other main Shiah groups.

ZAID SHAHEED

After the demise of Hadhrat Zainul Aabideen (radhiyallahu anhu), a great transformation occurred in the Shiah movement. Zaid Bin Ali Bin Husain (radhiyallahu anhum) raised the banner of revolt against the then Khalifah, Hishaam Bin Abdul Malik Bin Marwaan. On entering the precincts of Iraq, Zaid, known as Zaid Shaheed, was joined by a group of sincere Shiah supporters. Apart from the sincere supporters, 30,000 Tabarrai Shiahs joined under the banner of Zaid Shaheed to confront the Khalifah. The majority of the Tabarrai Shiahs consisted of the followers of the Keesaaniyah and Mukhtaariyah sects. This army departed to give battle to Yusuf Bin Umar Thaqafi who was appointed the Ameer of Iraq by Hishaam, the Khalifah.

When Hadhrat Zaid Shaheed learnt of the Tabarrai abuse and slander of the Sahaabah, he severely reprimanded them and emphasised on their leaders to restrain their followers from their evil behaviour. Great dissension resulted in the camp of Zaid Shaheed and swords were drawn. In consequence of this strife the entire Tabarrai Shiah group withdrew and betook themselves to their homes. They justified their betrayal of Zaid Shaeed on the grounds that he restrained them from reviling the Sahaabah. Such vilification constituted an act of merit and worship for the Tabarrai Shiahs. Thus history repeated itself. The very same treatment of betrayal which the evil people of Kufa had meted out to Hadhrat Husain (radhiyallahu anhu) was displayed on this occasion to Zaid Shaheed by the these Shiah Keesaaniyah and Mukhtaariyah. In battle Hadhrat Zaid was martyred.

AN IMPORTANT CHANGE

After the martyrdom of Hadhrat Zaid Shaheed a significant transformation took place in the Shiah religion. The group of supporters which had remained attached to Zaid Shaheed proclaimed themselves as Shiah Khaalis (Pure Shiahs). They believed that after Hadhrat Husain (radhiyallahu anhu) the true Imaam was Hadhrat Zaid Shaheed. They further believed that shahaadat (martyrdom) was the inheritance from his ancestors. They branded those who had deserted Hadhrat Zaid Shaheed as the Rawaafidh. In fact, Zaid Shaheed himself had said with regard to these traitors: *"They have left us and have become the Rawaafidh (the deserters)."*

After the martyrdom of Zaid Shaheed, his sincere supporters were faced with the problem of electing an Imaam. This group chose for itself the designation, Imaamiyah. A minority in this group appointed Hasan Muthanna Bin Hasan Mujtaba as their Imaam while the majority nominated as their Imaam, Hadhrat Muhammad Baaqir (rahmatullah alayh) who was at that time the noblest member of the Ahl-e-Bait. He was a great Aalim and the most pious member.

IMAAM BAAQIR'S DEMISE

After the demise of Hadhrat Baaqir, further differences arose among the Shiah. Some held the belief that he did not die. Another group believed that he had died and they proclaimed his son, Hadhrat Zakariyya (rahmatullah alayh) as the Imaam. They fabricated the belief that he will not die.

Another group proclaimed Hadhrat Ja'far Saadiq (rahmatullah alayh) as the Imaam. This group increased in majority. This group propagated that the designation Imaamiyah belonged exclusively to its members. The Imaamiyah gave the name Zaidiyyah to the followers of Hadhrat Zaid Shaheed.

RELIGIOUS DIFFERENCES

At this stage, a new development occurred. In view of the preponderance of leaders in the Imaamiyah sect, religious

differences arose. Every leader embarked on the task of fabricating a new religion for himself and his followers. With his new religion he separated his followers from the rest of the sect. Several sects named after their leaders thus sprang up. These were known as Hishaamiyah, Saalimiyah, Sheetaaniyah, Hasheemiyah and Zaraariyyah. This split was a major development in Shi'ism which occurred after the death of Hadhrat Ja'far Saadiq. (rahmatullah alayh).

A group propagated that Hadhrat Ja'far Saadiq had not died, but that he was alive in occultation and will appear again. Another group accepting his death proclaimed his son, Kaazim Musa Bin Ja'far (rahmatullah alayh) as the Imaam. Yet another group proclaimed Ismaaeel Bin Ja'far (rahmatullah alayh) as their Imaam. This group became known as the Ismailis.

The Ismaili sect also split up. Some said that Ismail Bin Ja'far was the final Imaam. They fabricated the doctrine of Hayyun Laa Yamutu' (He is alive and will not die) in regard to their Imaam. Some other Ismailis again accepted his death and considered his son, Muhammad Bin Ismail as their Imaam.

The group who had proclaimed Muhammad Bin Ismail as its Imaam also split up. The cause of the split was that Ismail Bin Ja'far had died during the lifetime of Hadhrat Ja'far. He (Ismail Bin Ja'far) had left behind his son Muhammad who accompanied his grandfather, Hadhrat Ja'far, to Baghdad. Muhammad died in Baghdad and was buried in the Cemetery of the Quraish. Muhammad Bin Ismail had a slave by the name of Mubaarak. Mubaarak was an expert calligraphist and engraver. One Abdullah Bin Maimoon Aqdaah Ahwaaz, a great conspirator, came to meet Mubaarak, the slave. After the demise of Hadhrat Ja'far Saadiq (rahmatullah), Ahwaaz informed Mubaarak: "I am among the Shiah of your master Hadhrat Muhammad." He created a friendship with the slave. After gaining Mubaarak's confidence, he told him that he had acquired such secrets and mysteries from Muhammad Bin Ismail (the slave's master) which were not known to anyone but himself. He then started to present philosophical

expositions on the Muqatta-aat of the Qur'aan (the letters appearing at the beginning of some Surahs). He also demonstrated to Mubaarak some acts of magic.

Ahwaazi was in fact a mulhid, zindeeq and a man of evil beliefs. He was a great enemy of Islam and conspired to create dissension and spread fitnah and fasaad in the ranks of Muslims. Hitherto, he had not gained the opportunity. Now, after having gained the confidence of Mubaarak, he formulated the conspiracy for the realization of his pernicious plot. Ahwaazi and Mubaarak, after entering into a pact of some sort, went in different directions. Mubaarak betook himself to Kufa and invited people there to the Ismaili religion. Abdullah Bin Maimoon Ahwaaz reached the mountainous region of Iraq and succeeded in deceiving the simple folk there to accept his religion. A cardinal article of his faith was his instruction: "*Conceal your gold, your travel and your religion.*"